

THE  
WEAPON-  
SALVES  
MALADIE:

OR,  
A DECLARATION OF  
ITS INSUFFICIENCIE TO  
performe what is attributed  
to it.

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Wherein also is described,

- 1 } *The severall wayes of making the Weapon-Salve.*
- 2 } *The manner of using it.*
- 3 } *Reasons of Confirmation to justifie it.*
- 4 } *Arguments of Confutation to overthrow it.*

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BY  
The learned and judicious Physitian  
DANIELL SENNBERTUS, Doctor  
and publique Professor at  
WITTENBERG.

Translated out of his 5<sup>th</sup>. Booke,  
*Part. 4. Chap. 10. Practica  
Medicina.*

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LONDON,  
Printed for Iohn Clark, and are to be sold at his Shop  
under St. Petre Church in Cornhill. 1627.



TO THE READER.



CHRISTIAN READER, This Argument of the Weapon-Salve, is a thing often talked of in private Meetings among Friends, and not seldome disputed of by Learned men in their publike Writings. Nor can any man with reason blame them for sifting out the Truth; especially, in a point that involveth a case of Conscience in it, the mistaking whereof, might breed an offence against GOD and his Sacred truth. But yet they are blame worthy, who in searching for the Truth doe fly upon their Adversarie with uncivill language. In which kinde, I must needs confesse Mr. FOSTER hath exceeded the bounds of Christian charity. He hath in mine opinion the Truth on his side, and hath cleared it well: but yet hee should have remembred the Apostles rule, ἀνθεύοντες ἐν ἀγάπῃ, Ephes. 4. 15. That wee speake the truth, or (as others translate it) follow the truth in love; Not forgetting, that even the Heathen could say, (ⁱ) Et

(¹) Tuscul. lib. 2. fol. 176. Aldin. editio.

refellere



## TO THE READER.

(b) *De finib.* *lib. 2 fol. 81.* *pag. 2.* *refellere sine pertinaria, & refelli sine iracundia parati sumus. And againe, (b) Sit ista in Græcorum levitate perversitas, qui malidictis insectantur eos, à quibus de veritate dissentiunt: That is, Let the light-brain'd Grecians pursue them with reproaches, who dissent from them in opinion: wee are ready both to refute without pertinacie, and to bee refuted without anger. These rules I wish had beene observed in that Disputation; especially considering that the Adversary whom hee opposeth, is a learned Doctor, well esteemed at home for his practicall skill in Physick, and much (c) honoured abroad for his learned Bookes in Print.*  
 (c) *V. Iacob. Boissard. Biblioth. clarorū virorum, part. 2. effigie 60. pag. 198.* *Now this little Treatise, sent abroad in our English tongue, is the worke of a man not onely famous for his Learning, but one that had no interest in these personall quarrels. And therefore I hope the learned Doctor will with his good leave permit vs to publish this small Treatise in our Mother tongue, for the direction of such, as seeke satisfaction in this questionable Point. And that is all, that eyther the Translator or Publisher doe seeke after in this Worke. GOD grant vs peace and truth in CHRIST our Lord, Amen.*

*PERlegi librum hunc cui Titulus est [The Weapon-salves maladie,] nec in eo quicquam reperio quod minus cum utilitate publicâ imprimatur.*

*Ex ædib: Londin:  
Jan. 20. 1636.*

*SA: BAKER.*



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THE  
VV EAPON-  
SALVES  
MALADIE.



That which hath beene said in the precedent Chapter, concerning the opinion of *Cesar Magatus*, and *Ludovicus Septalius*, of the Cure of Wounds, puts mee in minde of that Oyntment which is commonly called the *Weapon-Salve*. For as the greene Wounds of the flesh, as is said in the precedent Chapter, are healed without much adoe, and without the frequent opening of the Wound, or applying many Salves, onely by the benefit of meere Nature; just so those Wounds, which are thought to bee Cured by the *Weapon-salve*, I think to bee cured by the help of Nature onely.

## The severall wayes

But since some others determine the contrary, let us in this place consider what is to be thought of this *Weapon-Salve*.

And first of all, wee will lay downe the severall descriptions of this *Weapon-Salve*, and then the use of it; and then the things they use to produce in its defence.

Most men attribute this Vnguent to *Paracelsus*, or ascribe it certainly to be divulged by him.

*The description of Paracelsus.*

*Paracelsus* himself, *Archidox: Magica, lib. 1.* giveth this description of it;

Take *Scull-Mosse*, two Ounces,  
*Mummy*, halfe an ounce,  
*Mans fat*, two ounces,  
*Mans blood*, halfe an ounce,  
*Linseed Oyle*, two Drams,  
*Oyle of Roses*, and  
*Bole Armoniack*, of each one ounce.

Mixe them together and make an Oynment: Into the which hee puts a Stick, dipp'd in the Blood of the wounded person, and dried, and bindeth up the wound with a rowler dipt every day in the hot Urine of the wounded person. For the annointing of the Weapon hee addes moreover;

*Honey*, one ounce,  
*Bulls fat*, one dram.

*Porta his description of it, &c.*

*Iohannes Baptista Porta, Mag: Nat: lib. 8. cap. 12.* Writes thus of it; The *Weapon-Salve* which was long since given by *Paracelsus* to *Maximilianus Caesar*, and by him used, and made very chary of so long as hee lived, was communica-

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## of making the Weapon-Salve.

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ted to mee, by a Nobleman of his Court. If the Weapon which hath wounded any one shall bee brought, or a Stick dipp'd in the same Blood; the affected person shall be Cured, although he be distant farre away:

Take *Mosse* or *Scurffe* (that groweth thick, on a Mans scull left to the open ayre,) and  
*Mans fat*, of each two Ounces,  
*Mummy*, and  
*Mans blood*, of each halfe an ounce,  
*Linseed Oyle*,  
*Turpentine*, and  
*Bole Armoniack*, of each one ounce.

Let all these things bee brayed together in a Morter, and kept in a long and narrow pot. Dip the Weapon into the Vnguent, and there let it lye: Let the person hurt, in the morning cleanse his Wound with his owne water; and so bind it up, without any thing else put to it, and the wounded person shall bee cured without any paine.

*Crollius* himself also, attributeth it to *Para-* The descrip-  
*celsus*, and calleth it the Sympatheticall or Starry tion of Crol-  
oyntment of *Paracelsus*, and describeth it thus: *lius*.

Take *Wild. Boares grease*, and  
*Beares grease*, of each foure ounces.

The elder the Beasts are, the better is their Fat, and first let the Fat of eyther beast, boyle softly in Red Wine, over a gentle fire, for the space of halfe an houre; and then powre it out upon cold water, and let all the Fat that swims at top, bee gathered up with a spoone, and whatsoever  
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\* *A measure*  
*conteyning*  
*8. Ounces.*

sinkes to the bottome, let it be cast away.

Then take two \* *Sextaries* of *Earth-wormes*, wash'd eyther in Wine or in Water, parch them in some Bakers oven, in a cover'd pot, yet take heed they burne not ; and then let them bee beaten to powder.

Take of this powder, —

*The dried braines of a wilde Boare,*

*Sweet red Saunders,*

*Mummy,* and

*Blood-stone*, of each one Ounce :

Then take the *Mosse of the scull of a Man*, kill'd by some violent death, scraped off in the increase of the Moone shee being in a good house, as of *Venus*, if it may be, not of *Mars* or *Saturne*, in quantity about the weight of two Filberds : and of these broken mixt together with the Fat, let the Oyntment bee made according to Art, and kept safely in a close Glasse or gally-pot for your use.

If perchance in time this Oyntment should wax dry ; it may bee made supple and moyst againe with the foresaid Fat, or *Virgin-honey*. Let this oyntment bee made the Sunne being in *Libra*.

Concerning the *Use* and *Efficacie* thereof, hee writeth thus. This Cure is done by the magneticke attractive power of this *Salve*, caused by the Starres, which by the mediation of the ayre, is carried and adjoynd to the Wound, that so the Spirituall operation thereof may bee effected.



## of making the Weapon-Salve.

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It is caused I say, by a Starry and Elementary conjunction. For as the heate of the Sunne doth joyne it self with the Earth, so doth the \* Bal- \* *Perficaria* some with the Wound; the Sunne departing the heate departs, so here likewise.

There bee then Three things, which by this Oyntment doe worke this wonderfull effect. First, Sympathy of Nature. Second, the influence of the Celestiall bodies, perfecting its operation by the Elements. Third, a *Balsome* which hath a power of healing, and is naturally given to every man.

By this Oyntment are all wounds healed, by whatsoever, weapon, blow, or throw soever, they are made, or unto what Sex soever they are inflicted, (yet so, that neither one of the Nerves, or Arteries, or one of the principall Members bee hurt) so that the Weapon may bee had though the Patient, be many miles from us. And because it is of a conglutinating, suppurating, and renewing nature, it suffers nor any hurtfull Symptome to grow, if it be rightly applyed.

First, let the Weapon with which the man is wounded, be annointed every day once if neces- *The manner of applying it.* sary require, and the wound be great; otherwise every second or third day, will serve. Let it bee kept in a cleane linnen cloath, in a warme place, not too hot lest there accrue any hurt to the Patient: and beware that the Weapon fall not downe, nor the winde blow on it in a cold place, for it will force the patient to madnesse.

Secondly, before you annoynt the Wound,

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consider whether the wound be made by a thrust or point-wise ; which if it bee, then let the weapon be annoynted above, (and not below,) descending downe, otherwise it will hurt the patient.

Thirdly, but if you cannot know, how deepe or in what manner the Weapon went into the flesh, you may annoynt it all, otherwise it sufficeth to annoynt the very place, with which the hurt was made.

Fourthly, it is needlesse to sow up the wound as *Barber-Surgions* doe ; but onely to binde it up every day with a cleane cloath, dipp'd in the *Vrine* of the Patient.

Fifthly, that day wherein any one doth annoynt the Weapon, let him abstaine from *Venery*.

Sixtly, before the annoynting of the Weapon, let the blood of the wounded person be speedily stanch'd.

Seaventhly, in *Fracturies* or breaking of bones, you may adde some of the powder of great *Walwort*, or the rootes of black *Hellebore*, to the oyntment.

Having the Weapon with the which any one hath bin hurt, and desireth to know, whether the Patient will live or dye, you shall thus try it : If you sprinkle powder of red *Saunders*, and *Blood-stone*, upon the Weapon, warmed over a few coales, so as one may well hold his hand upon it, if it sweat drops of Blood the patient shall dye ; if not, he shall escape.

But if you would know, whether your Patient be

bee temperate in his drink or other necessaries; it is known if there appeare spots of bloud in the weapon: if there be none, hee carryeth himselfe well.

And note also, first, if you get not the weapon or sword, yet any cut or violent hurt of the flesh out of which issueth bloud, may be cured by this Oyntment; if that a little Sallow sticke, dipp'd in the bloody cut; the bloud sticking on it being dried (not at the heate of the Sunne or fire, but of it selfe) be put into the fore-sayd Oyntment, kept in a close boxe or glasse, and there left in it.

Secondly, if it be a great deepe wound, it may be cleansed every morning and bound up with a fresh cloth, without any other use of extrenuous Oyles, Ointments, or any such like; and so this wound is cured of it selfe, howsoever inflicted; a little sticke once dipp'd into the bloody wound or cut, and put in the Ointment in the Box, availeth to a full cure.

Thirdly, but so often as any new wound is to be cured; it requires also a new sticke.

Fourthly, but if the wound will not bleed, it must bee so long scarified with the little sticke till it bleed.

So also in curing the Tooth-ach, the Tooth that aketh is to be scarified with a pen-knife till it bleed, and then annoint the pen-knife, with this Oyntment, after the blood is dried into it, and the paine will presently cease. If a Horse be pricked in the foot with a nayle, draw out the nayle



## The severall wayes of, &c.

and annoint it, and the horse foot will bee forth-  
with cured without suppuration.

After the same manner, may any creature that  
hath flesh and bones be cured.

*Oswaldus Gabelchover in Practic. Germanic.* des-  
cribeth it thus:

Take *Bores grease*, and *Beares grease*, of each  
a pound, they must be dissolved and have  
red Wine powred into them;

Then he addeth,  
powder of *Blood stones*, one ounce,  
*Red saunders*, sixe drammes,  
*Prepared Wormes*, two drams.

*Mosse of a dead mans scull*, as much as can  
bee had,

So he mixeth it, that it may make an oynment :  
concerning the use, it is even the same that *Crol-  
lus* hath.

Others have this description ;

Take the *Lard of a wilde Bore*, dissolved at  
the fire, and powred upon water, as  
much as shall suffice,

Powder of prepared *Earth-wormes*,  
*Blood stone*,

*Red sanders*, and

*Mosse of a dead mans scull*, as much as shall  
suffice. Mixe it at the fire.

*Iohannes Wittichius* omitteth the *Mosse* and  
thinketh it mattereth but little whether it be used  
or not. Neither addes he *Mummy*, nor *Fat*, nor  
*Blood* ; which thing also others doe. And I my  
selfe knew one who professed this Cure, who  
made

## The manner of Using it.

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made this Oyntment as oft as he pleased, onely with the fat of a tame common Boare, and some few other things, without eyther Masse, or any thing at all, had out of the body of man.

*Jacobus Colerus* that *Polypragmon*, lib. 18. *Oeconomica. cap. 154.* giveth this description. *Colerus* his description,

Take Wilde } Boares }  
Tame } and } grease, of each halfe a  
Beares } pound.

Masse of a mans scull, an handfull.

Earth-wormes Mens  $\frac{1}{2}$ .

Blood-stone two ounces.

Red saunders, and

Great Comfry roots, of each iij. ounces.

Mingle them with wine, & make an oyntment.

Of the time of making this Oyntment they agree not, *Crollius* will have it made the same being in *Libra*; others confine the time in more narrow limits, onely to the 10. or 11. of September. Others at any time.

The use of this Oyntment hath beene before *The manner* largely describ'd by *Crollius*, so that I thinke it *of using it.* needlesse to repeate it. The maine point is, that the wound it selfe is not to bee annoynted with this oyntment, but the weapon or instrument whatsoever it be, with which the wound was made; or if that cannot be had, another weapon or peece of wood; but especially Sallow, or any other thing dipp'd or smear'd in the blood of the wounded person.

Neyther think they it availes, whether the Patient be present, or many miles absent; Neyther take

take they any care of the wounded person; but of anointing the weapon: yet some, order that the wound be every day washed, and cleansed with *white Wine* or *Urine*.

But lest any man should doubt of the effect of this oyntment, First of all they produce experience: and *Rudolphus Goclenius Junior*, writeth that he is able to nominate *Emperors, Kings, Princes, Earles, Nobles* whose authority and truth is not to be doubted of, which give testimony of the efficacie of this Oyntment.

Moreover the Patrons of this Oyntment doubt not, but naturall causes may be given of this action; and *Crollius* calls them ignorant fooles that doubt of its efficacie, or deferre the cure to Sorcery. And to make it appeare that the cure may be done by a naturall way, they prove at large, that first there are actions which no corporall touch interceding, are done by an hidden Sympathy or Magnetisme as they call it. And so the Loadstone draweth Iron, although it touch it not with its body, and maketh it move toward the Pole: the Starres also worke upon inferiour things, which they touch not bodily. The *Cramp-fish* affects his hand that toucheth it only with his *Javelin*. There be some that cannot endure to be where a *Cat* is, though she bee lock'd up in a *Chest* that they see her not; and unlesse the *Cat* be removed, or they goe out of the place they fall into a swoone. Dogs know the foot-steps of their Masters, and of wilde Beasts too, and follow them by their track. The shade  
of



of the *Ewe-tree* is hurtfull to many. And very many such things which are observed in nature, they heape up as examples, of hidden actions, which because they are most evident in the Magnet or Loadstone, are called Magneticall actions in generall.

Another thing which they presuppose is, that there is a spirit of the world, diffused over the whole Universe, which is the conveyer or conveyance of all occult vertues and actions; and conjoyneth all the parts of the World, and effecteth a wonderfull harmonie between them.

But thirdly; concerning the vertues of this *Weapon-salve* it self, they determine a double operation to bee in it; one in the *Oyntment* it self, that is, the healing and closing up of the wounds: the other which is in the *Weapon* annointed, and carryeth that vertue to the wound. They deduce the former operation, from those many things of which this *Salve* is composed, from the influence of the Starres, and a Syderiall and Elementary conjunction: and therefore as hath been sayd, some make this Oyntment at a certain time of the yeare, and in a certaine position of the Starres.

The other operation they deduce from the *naturall Balsam*; which with the blood sticketh fast to the weapon or instrument, thrust into the wound and stained with the blood of the wounded person. For this *Balsam* by reason of a sympathy it hath with the part wounded, doth com-

municate that vertue of the Salve to the wound, the spirit of the world intervening and mediating betweene them.

And of this thing they bring other Examples also; the Zenith (as they call it,) or the first menstruous blood of young Maides, being cast into the fire, as they report, is very offensive unto the Virgin from whom it flowed. The Secundines or after births, if they bee ill handled, are very dangerous to the Women, from whom they come; although neyther in this doe they declare themselves plainly enough: For *Crollius* writeth, that this Cure is perfected, by the attractive magneticall operation of this *Salve*; which by the mediation of the *Ayre* is brought, and conjoynd to the *Wound*. And presently after hee sayth, there be three things which by this Medicament, doe cause so wonderfull an effect; First, *Naturall Sympathy*. Second, *The influence of Celestiall bodies, perfecting their operations by the Elements*. Third, *A Balsome which hath a healing vertue, and is in every man by nature*.

Reasons against the Defenders of Weapon-Salve

But to give our owne opinion of this Oynement, First, this maketh it to bee suspected, because one manner of composing it, is not agreed on: but there are many, and in some those things are omitted from which others deduce, all the vertue of this *Salve*; as appeares plainly out of the fore-named Descriptions.

Thus, *Wittichius* omits *Mosse, Fat, and Blood*, which others account the foundation and chiefe part

part of this *Salve*, and yet all of them promise the same effect, and every one extols his owne oyntment for Curing all kindes of hurts done, with what kinde of *Weapon* soever, whether Stab or Cut with a blow or a fall : although *Goclenius*, and *Crollius* except those Wounds, which are in the *Nerves*, *arteries*, or principall members, as the *Heart* and *Braine*.

Whereas others object against the composition of this *Salve*, that the Authors of this Oyntment doe use, the *Mosse* of a man hang'd, *Mummy*, warme *Blood*, and *Fat* of men, and doe think the whole power and efficacie of this thing to be in *Mans fat* and *blood*; and therefore, think it superstitious : I assent not to them, since it is very well knowne, that the *Fat* and *sculls* of men, and *Mummy*, and *Mosse*, are used by other Physicians, to cure Diseases without superstition.

Yet this I advise, that forasmuch as *Witches* and *Wizards*, as appeares, out of *Apuleius Metamorph. lib. 2. & 3.* And *Nicolas Remigius, lib. 1. cap. 16. & Lib. 2. cap. 1. De demonolatria*; and out of others which have writ concerning *Witches*, That they are wont to use the *Blood* and *Flesh* of a Man, and other parts of mans body, for their *Sorceries*, that every one who will use such things should take heed, that hee doe not superstitiously use a *Salve*, for producing a naturall effect; and so gratifie the Divell, and unawares serve him, who is the Enemy both of mans Body and soule : which may bee done, if wee use such things to

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those



those effects, which are not in the Naturall power of the things.

And therefore if they finde event, it is rather to bee imputed and ascribed to the Divell, laying snares for men by such superstitious meanes, than to the thing it selfe.

Now concerning the effect of this *Salve*, *Guilielmus Fabritius, Observat. 25. Cent. 3.* sayth, That it doth not alwayes answer their expectation: and that it may bee, that many have beene healed, that have used this *Salve*, and so many great men can testifie; yet they can testifie no more then this, that one was wounded; and that this *Weapon-Salve* was applyed for the Cure, and that hee grew well againe: but they cannot testifie, whether hee recovered by the efficacy of this *Salve*. For many things may oftentimes bee conjoynd with the effect, which are not the cause of it; so that as it followeth not: While this man was walking it Lightened, therefore his walking is the cause of the Lightening: so it followes not; This wounded man, is healed, and hath used the *Weapon-Salve*, therefore the *Weapon-Salve* is the cause of his healing; Vnlesse it may appeare that this effect, hath necessarily followed from this *Weapon-Salve*. Nor is the \* *fallacie of the Cause*, more frequent any where then in *Physicke*; where oft-times the Cure of a disease is attributed to a *Medicine*, when it proceeds not from it; but from *nature*, or some other *salve*, cyther used before, or together with it.

\* When that  
is taken to be  
the Cause,  
which is not  
the Cause,

And

And indeed, the reason of *Physique* is farre different, from that of other *Arts*. For in other *Arts* the effect, altogether wholly dependeth upon the *Artificer*; and if any thing bee done eyther well or ill by him, (unlesse perhaps, by reason of the unfitaesse of the matter and subject, (for *Ex quolibet ligno non fit mercurius*,) or by reason of the Instrument some fault may happen) all is to bee imputed and ascribed, to the *Artificer* seeing, as I have shewed (*Instit. lib. I. cap. I.*) the subjects of other *Arts* worke nothing, but onely submit themselves to be wrought on: but the subject of *Physique* hath a certaine inbred power, whereby assisted by the *Physitians* help, it doth for the most part, of its owne accord tend to health, whence it is that *Hippocrates* sayth, *6. Epid. Com. 5. Text. I.* φύσις ἰατροί, *Natures are the Physitians of diseases.*

The point therefore is this, that here the state of the controversie is not, whether in the *Cure* of the wounded person now recovered, the *Weapon-Salve* was applyed, but whether the *Weapon-Salve* was the cause of the healing: of which now wee are to make enquirie.

But seeing (as it is sayd before) *Nature* may be the cause of closing up a wound, and not the vertue of any *Medicine* by what name soever it be called: yea oftentimes wounds are cured with *Lard* or some other small thing layd to, without the help

of a *Physitian* or any other *Medicaments*. Therefore in the cure which is thought to be done by the *Weapon salve*, the closing of the wound is to be attributed onely to *Nature*; as the next and principall cause. Which since it is so; and it can by no meanes bee denied; now the *Question* is, whether in that cure the healing of the wound, be ascribed to *Nature* onely, or whether some efficacie of this *Weapon salve* doth concur together with it. The former seemeth to me to bee the more probable, because it is certaine, as was said even now, that wounds are very often healed by *Nature*, without the helpe of any *Medicament*. This, the inward wounds, to which no *Medicaments* can bee applyed, doe testifie: and hither tendeth all that discourse of *Cesar Magatus* concerning the course of curing wounds, of which is spoken in the precedent Chapter, that the businesse be committed to *Nature*, the heate and temper of the part, (which is an instrument) be kept sound, and not be troubled with *Medicaments* where there is no necessity: and sometime such dangerous wounds, are healed chiefly, by the helpe of *Nature*, and by none at all, or else but slender *Medicaments* applyed; so that it may seeme to be ascribed, rather to a *Miracle* then *medicaments*. The observations and examples whereof are every where well knowne; Neither are the Patrons of this *Oyntment* so bold as to extend its power to all wounds, seeing (as was said) *Crollius* and *Groelenius* except the wounds of



of the *Principall members*, and also of the *Nerves* and *Arteries*; and no man was ever yet found, who durst use this *Oyntment* about such as have beene wounded by *Gun shot*. And who is there, that dareth deny, that other smaller wounds may be healed onely by *Nature*? yet if any thing fall out in the cure by the *Weapon salve*, which may exceed the *power of Nature*, take heed it bee not done by the helpe of the *Divell*, drawne thereto by some implicate or explicate compact.

Seeing then *Nature* onely and immediately closeth up *Wounds*, & *Salves* (as hath been shewed before) serve for no other use, then to conserve native heat, and naturall temper of the part, or to remove those impediments, which hinder nature in its worke; we are now to consider, whether this *Weapon salve* can doe those things.

Where the first difficulty is this; whether or no, there is any *salve* at all, that can doe any good not being *annointed* on the wound it self, but on the *weapon* or some other thing stained with the *blood* out of the wound: chiefly, if the *wounded person*, be absent, and be distant from the *weapon* that is annointed, the space of some certaine miles. To prove it they use two reasons, as is said before; The first is, that there is some actions, from the *occult* qualities called *Magneticall* which worke at a distance; and againe, that the *power* of this *Oyntment* is conveyed to the wound, by the *Spirit* of the world; as the *Sympathy* and *Antipathy* of many things.

But

But neyther Argument proveth the thing they should. For first of all, though wee grant that there are such *actions*, which mutuallly do worke upon and suffer one from another, though they bee not alwayes united by corporall contact. Notwithstanding, whether this happen in the *Weapon salve*; or whether, any vertue or force be brought to the wound, from the *annointed weapon* through a great distance of place; that is not yet proved. Neyther doth it follow, that because there are *miraculous actions* of other things, therefore this *Weapon salve* should have such a vertue. And that this is not so, he who shall enquire into other the like actions of *Nature*; which are done at a distance, shall easily perceive.

Seeing that *Operation* doth follow the beeing of a thing; It is necessary, there must bee a certaine *Conjunction*, and mutuall *Contact* betweene the *Agent* and the *Patient*: And againe, seeing that things betwene which there is action, touch not one another with their bodies; it is necessary they should touch some other way; and that may be two wayes: For cyther the thing which is sayd to work at distance, sends out somewhat from its body and substance, which the *Ancients* call *effluvium*, *ἢ ἀπορροια*, an *Over-flowing*, or *Flux*: the *Physitians* where they speake of *Contagion*, call it *μίασμα*, (See our *Lib. 4. de Febribus, cap. 4. & Institut. Lib. 2. Part. 2. cap. 12.*) To

To wit, where the smallest parts or atomes flow out of the bodie, and the ayre or some other body mediating, are transferr'd to another body; and doe worke upon it by the vertue which they have common with the intire body from which they flow. But such like little bodies, and effluxes have no regular motion, but are disorderly moved hither and thither, according to the motion of the ayre, and by any breath are variously disperfed, as wee may see in the smoake of a *Candle*, and other lighted things being extinguished and put out.

Other bodies which are said to work at a distance, send not forth any thing of their owne proper body, which is carried to another body; but only a *Species* or semblance: after this manner bodies farre distant, are affected or wrought by the *Species sensibiles*, as by *Light*, by *Sound*, by *Smell*: and it is probable that there are more such species or resemblances, then are apprehended by our senses: and this commonly is sayd to bee done by a virtuall contact. Yet this vertue doth alwayes presuppose a subject out of which it flowes; so the flame being out, the illumination or enlightening of the things about it ceaseth. Besides, a fit subject is required by which it may bee propagated, which if it bee not, the action ceaseth. So if a darke body be interposed between the *light* and our *sight*, the illumination ceaseth. Thirdly, this vertue is diffus'd round about a certaine distance: *Philosophers* call it, *the*

D

Sphere



*Sphære of Activitie*; which in some things is greater, in some things lesse.

It is greatest in things that send out *Light*; it is least in those that make *Sounds*: yet by how much the greater the light body is, by so much the greater is its *Sphære of Activitie*: Hence it is, that *Starres* doe disperse light from themselves in the greatest distance and farthest off, of all other bodies.

Now therefore the question is, because it is certaine, that the *Weapon-Salve*, with which the *Weapon* is annoynted is corporally absent from the wounded person, whether there bee any contact by eyther of these wayes, a third way can not bee named. Nor can it bee done by any accident, or quality; For an accident, passeth not out of one *Subject* into another; neither can it diffuse it selfe into another and distant body. I say it cannot bee done by eyther of these wayes.

*Weapon-  
salve wor-  
keth not by  
any Corpe-  
rall effluxe.*

For first of all, whereas corporall Fluxes can have no certaine motion, but are inordinately carried hither and thither, according to the motion of the *Ayre*, how shall they directly come to the wounded person? Neither avails it, that any one should flee for answer to the *similitude* of their substance. For although such little bodies doe in the end apply themselves to that which is of their owne kinde, as wee may see in the *Thunder* and *Lightening*: yet notwithstanding, while they doe first breake out from their body, they doe inordinately wander about here and

and there. Much lesse is it availeable to flee to the *Spirit of the world*; by which these little bodies, may be conveyed from the annointed *Weapon*, to the wounds.

For those things concerning the *Spirit of the World*; are sayd, but are not proved; yea rather are opposed, with sufficient strong *Arguments*. Moreover seeing this *Cure* extends it selfe farre off, and as they will have it, for some number of miles; if it should bee done by the effusion of those small bodyes; whereas but a very little of the *Oyntment* and lesse of the naturall *Balsam*, doth adhere to the *Weapon*; that *Oyntment* with the *Balsam* would easily turne into *Ayre* and vanish away: and so the originall of the *Cure* being taken away, the cure of it selfe should cease.

But if they say that this *Action* is done by *Species*, or a *magnetique action*, they must first prove that there are such *species* in the *Oyntment*. (For *Nature* hath given the power of sending forth *species* or *semblances* of this kinde, to some certaine things *simple* and *naturall*, not composed by *Art*;) and then they must shew us what the *Nature* of these things is, and what the *Spheare* is of their activity. For neither is it credible, that the vertue of this *Oyntment* should extend it selfe *Orbicularly*, or every way round about for the space of 12. miles.

As concerning the *Loadstone*, from whence those actions use to be call'd *Magneticall*, the

*The Weapon  
Salve worketh  
not by  
Species.*

*Loadstone* indeed attracteth the *Iron* which is a little way distant from it; but that which is very farre off, and beyond the *Sphære* of its activity, it attracts not; which also is knowne to be done, in other *occult* and *magneticall* actions of the same kinde. The *Loadstone* also and other things of this sort, put forth their vertue by a right line, which notwithstanding is not extended *in infinitum*, or without limits; and oftentimes also is hindered by the *interposition* of other things. So the *Sun-beames* are excluded by the *interposition* of a darke body. Who therefore can beleeve, that out of so little *Oyntment*, and as little *Blood*, so many little bodies or *Species* can breake thorough the *Chest* in which the *Weapon* annoynted is shut up, to bee carryed a great distance even the space of twelve miles, to penetrate *Mountaines* and *Walls*, and directly to come to the wounded person, shut up in his Chamber, and goe through a great many Rollers in which the wound is wrapped, and insinuate it selfe into the wound? The *Loadstone* is put to the *Iron* it self; but this *Oyntment* is not applyed to the *Wound* but to the *Weapon*. The *Loadstone* applyed to the *Iron*, attracts it after one manner, but in the applying of this *Oyntment* aright, how many superstitious wayes of annointing there are used; hath bin already declared. And in other respects too there is a great difference betweene, the *Loadstone* and the *Weapon salve*: for the *Loadstone* is a naturall Bodie, and hath its naturall effects,



*fects*, which it alwayes produceth after the same manner; the *Weapon salve* is a thing by diyers men compounded of different ingredients, and made after a different manner, as hath been sayd before.

This *Oyntment* also by these mens opinions, is to produce diuers effects, and to performe all things that are necessary to the healing of a wound: to keepe the wound free from paine, and if it be not kept orderly, or be soyled, to cause paine. For if it ought to performe that in the cure of wounds, which otherwayes is the *worke of nature*, it is necessary that it must doe many things: namely, it must digest that which is to be digested, it must expell corruption and *excrements*, and *beget flesh*; and must doe both the *offices of a Physitian* and *Salus* too, which are different. For neyther are the bodies wounded alwayes of the same disposition, but some are sound, others are full of *corruption*, and abound with *vitious humours*; the parts are diuers, as *Flesh, Nerves, Membranes*, which require *salves* of diuers sorts, the efficacie of all which, this *Weapon salve* must containe; And if one at the same time should receive diuers wounds in diuers places, which oft times falls out from diuers weapons, is it enough to annoint one weapon for all? And is the efficacy thereof carryed to all the other wounds? Or must every particular weapon be annointed? And whether will every particular *Oyntment* or *Salve* doe its proper

office, so that this goeth directly to this wound, that was made by this weapon, and that to that wound which was done by another weapon?

A reason also should be given, why the Oyntment should not worke the same effect being in the box, which it will doe, being annointed on the weapon. Neyther can it be, as they say, that the force of this Oyntment should bee carryed to the wound by the helpe of the Balsome, which is in the blood. For if that blood it selfe should be reduced into Atomes, it were not able to reach through such a great distance. Neyther yet they proved that the blood can send forth any such species; and if by the benefit of the blood the power of this Salve, is carryed to the wound, why then should it not carry to the wound the efficacy of other things, on which the blood of the wounded is divers times sнад, which we see is not done.

As for those things, which in particular they alledge of the *Secundines*, and first *menstruous blood of Maides*, and determine that if any abuse bee done to them, the women also suffer: those things are to be ascribed to the *Superstitions of women*. For if in mankinde the *Secundines of women*, being cast into some sordid place, doe annoy the party; why is it not so in *Brutes*, when their *Secundines* are cast into the mire and rot? Besides, in what place soever these *Secundines* be buried, yet they doe putrifie notwithstanding. Why doe not the exuberant lumps of flesh which women burne,

doe

doe hurt to the women? Why doth the first *menstruons bloud* being burnt annoy the *Virgin*, and not other that commeth after.

Therefore these things being so, wee need not seriously to dispute what power is in this *Oyntment*, for the *cure of a wound*: seeing hitherto, we have sufficiently proved, that none commeth from the *Oyntment* to the *wound*: and if this have any power eyther of preserving or cherishing the *temper of nature*, or *heate of the part*, (which they call *Balsome*) or drying up *excrements*: they might better apply it to the *wounded part*, then annoint it on the *Weapon*. Moreover, if the power and strength of this *Oyntment* consist in the *Fat or bloud of man*, (as some would have it) why then doe many of them apply it to the wounds of some Beasts, for example, of *Horses*? For how great a difference is there betwene a *Man* and a *Horse*?

But now whereas *Crollius* and some others (that I omit not their conceit) draw the power of this *Oyntment* from the *Heavens*, and therefore would have it made in some certaine *Position* thereof; neyther doth this further their cause. For they have not yet proved, that there is any power of healing eyther in the *Heaven* or in the *Starres*, or if there were, that they so communicate it to this *Ointment*, that it beeing as it were shut up and kept close, may bee carried up and downe, and when they please bee produced into use.

More.



Moreover for the *manner of using* this *Oyntment* it hath no ground, neyther is it without *Superstition*. For first, when they make the whole *cause of the Cure* to bee, that the power of this *Oyntment* is conveyed to the *wound* by reason of that *naturall Balsome* which is in the bloodd, why then doe they annoint that *weapon* with which a man was *wounded*, or another weapon or a piece of wood besmeared with the bloud of the *wound*; and doe not annoint the shirt, or some other garment of the affected person, or a stone or any thing else upon which the bloud is pewred, if there be not some implicite compact contracted with the *Divell*? And then if the *wound* bee made by a *Stab* or *point-wise* they annoint the weapon on the point towards the Hilt, and if with a blow from the edge, towards the back, and if it may be seene how farre the sword hath *penetrated* the wound, then they annoynt it so farre as it hath *penetrated*; if not, they annoint it all: which things are superstitious, whereof no reason can be given.

If the power of this *Oyntment* bee *Naturall*, what effect doth that manner of annoynting produce? whether doth it adde any new power or quality? If the vertue be naturall, there needs no *Ceremonies*; as appeareth in all naturall things. The *Loadstone* draweth *Iron*, and the *Iron* touch'd with the *Loadstone* maketh towards the *Pole*, without using any *Ceremonies*.

Moreover some annoynt the *Weapon* once every

every day, some annoint it every other day, some every third day, some onely once: others lest they should faile in the annointing of it, doe for a perfect Cure bury the Weapon or a Sallow stick that is instead of it; in the *Oyntment* which is left in a Boxe, but they neglect the Weapon who wholly cover it or that which is instead of it in the *Oyntment*; Others when they have annointed the Weapon keepe it in some temperate place, others shut it up in a Chest; and all of them take care, that the Weapon be not in a place too hot or too cold, and that it bee not soyl'd with any durtinesse: For if this happen, it hindreth the Cure, and brings great paine to the affected and wounded person: All which things are frivolous and superstitious; For seeing that it hath beene sufficiently proved, that there is no action of this *Weapon salve*, on the wound, being farre asunder from the wound; neyther can it cause any *Griefe*. And therefore if it happen according to the desire of him that useth the *Medicine*, it is done by the helpe of the *Divell*. Doubtlesse the blood of wounded persons, is not alwayes spilt in cleane places, but sometimes in foule ones; it is frozen in *Winter*, & the bloody Rags are wash'd in warme water; *Sticks* sprinkled with the blood are burned, and yet the wounded person feelles no hurt.

Finally, they ascribe very *impossibilities* to this *Oyntment*, and such operations which in one naturall *medicine* cannot be found. For they affirme

that all *Wounds* made with a *stab*, or with a *blow*, by a *fall* or by a *throw*, may be cured by this *Oynment*. But great is the diversity of *Wounds*, according to their severall circumstances, and so not one onely *Salve*, but divers are requisite to their *Cure*. A *Wound* made with a *sharpe-pointed weapon*, is cured without the generation of much *corruption*. But in that which is bruised, whatsoever is bruised must needs turne to corruption. There is great diversity also in the parts; A wound in a *fleshy part*, especially in a sound and *well-temper'd* man, is easily cured, but farre more difficult is it to cure a wound, given in the *Braine*, *Nerves*, *Sinewes*, *Ligaments*, especially the great *Ligaments*, as those of the *Hams*. They promise also to cure wounds without any *Paine*, which in every part to performe, is impossible. Verily if a *Nerve* be prick'd, no man can performe that the *Patient*, shall not be pained. And therefore to conclude this businesse, the cure of a wound which is ascribed to the *Weapon-salve*, is for the most part the worke of meere *Nature*, which not onely cureth small wounds, but very great ones; which appears from this, that there are such divers descriptions of this *Weapon-salve*; and that some instead of this *compounded Weapon-salve*, use onely *Lard* or *Hogs-grease*; and yet neverthelesse have cured wounds, which the fore-cited *Iohan. Colerus* in his *Oeconomia*. in the place before cited, affirmeth hee hath seene. But if by the application of this *Oynment*



ment any very great wound bee cured, so that it seeme to surpasse the strength of *Nature*, this *Cure* is atchieved by the helpe or power of the *Diuell* himselfe, drawne thereto by some close or open compact.

Neither doth it take away the suspicion hereof will some say: namely, that all the simples used in the composition of this *Oyntment* are meere naturall, and that no *Characters*, *Conjuratiours* or *Charms*, are used in the making or using thereof. For the *Diuell* can conceale his compact, not onely under *Characters* and *Consecrations*, and a set forme of words, but also under *naturall causes*: if at his command things *naturall* (which are used in the first and *explicite Covenant*, to the which *covenant* others implicitly which use the same things, may unawares interpose themselves) are us'd to another use, then they were created of good: and so *Magickall* and *diuelish* actions are covered, and shifted in under the vaile of *Magnetique actions*. It being granted then (which for the most part we affirme to be done by the benefit of *Nature*) that the wounded person is healed by this *Oyntment*; it is not impossible but credible, that the *Diuell* may some way helpe the body that he may destroy the soule. Seeing he is mans greatest enemy, and by every way that he can, is ready to hurt him; and therefore as much as in him lyes, he draweth man from God, our bountifull *Creator*, and from meanes ordained by him, to things full of Superstition.

FINIS.